

Chanted Texts for Shin Buddhist Worship

Compiled by [Shin Dharma Net](#)

Shoshinge ...

This text is a poem by Shinran, providing a summary of the Shin teaching by recounting the spiritual contributions of the Seven Great Teachers in his lineage. Given here in the Roman script. Original is in Chinese (kambun) form, read with Sino-Japanese readings.

See also: An [audio file](#) of the Shoshinge (Hymn of True Faith) and an [English translation](#) of Shoshin Nembutsu Ge (Gatha of True Shinjin).

Ki myo mu ryo ju nyo rai
Na mu fu ka shi gi kwo
Ho zo bo satsu in ni ji
Zai se ji zai o bussho

To ken sho butsu jo do in
Koku do nin den shi zen maku
Kon ryu mu jo shu sho gan
Cho hotsu ke u dai gu ze

Go ko shi yui shi sho ju
Ju sei myo sho mon jippo
Fu ho mu ryo mu hen ko
Mu ge mu tai ko en no

Sho jo kan gi chi e ko
Fu dan nan shi mu sho ko
Cho nichu gakkō sho jin setsu
Issai gun jo mu ko sho

Hon gan myo go sho jo go
Shi shin shin gyo gan ni in
Jo to gaku sho dai ne han
Hisshi metsu do gan jo ju

Nyo rai sho i ko shusse
Yui setsu mi da hon gan kai
Go jyoku aku ji gun jo kai
O shin nyo rai nyo jitsu gon

No hotsu ichi nen ki ai shin
Fu dan bon no toku ne han
Bon sho gyaku ho sai e nyu
Nyo shu shi nyu kai ichi mi

Sesshu shin ko jo sho go
I no sui ha mu myo an
Ton nai shin zo shi unmu
Jyo fu shin jitsu shin jin ten

Hi nyo nikko fu un mu
Un mu shi ge myo mu an
Gyaku shin ken kyo dai kyo ki
Soku o cho zetsu go aku shu

Issai zen maku bon bu nin
Mon shin nyo rai gu ze gan
Butsu gon ko dai sho ge sha
Ze nin myo fun da ri ke

Mi da butsu hon gan nembu
Jya ken kyo man aku shu jo
Shin gyo ju ji jin ni nan
Nan chu shi nan mu ka shi

In do sai ten shi ron ge
Chu ka jichi iki shi ko so
Ken dai sho ko se sho i
Myo nyo rai hon ze o ki

Sha ka nyo rai ryo ga sen
I shu go myo nan ten jiku
Ryu ju dai ji shutto se
Shitsu no zai ha u mu ken

Sen zetsu dai jo mu jo ho
Sho kan gi ji sho an raku
Kenji nan gyo roku ro ku
Shin gyo i gyo shi do raku

Oku nen mi da butsu hon gan
Ji nen soku j i nyu hitsu j o
Yui no jo sho nyo rai go
O ho dai hi gu ze on

Ten jin bo sa zo ron setsu
Ki myo mu ge ko nyo rai
E shu ta ra ken shin jitsu
Ko sen o cho dai sei gan

Ko yu hon gan riki e ko
I do gun jo sho isshin
Ki nyu ku doku dai ho kai
Hitsu gyaku nyu dai e shu shu

Toku shi ren ge zo se kai
Soku sho shin nyo hōshō shin
Yu bon no rin gen jin zu
Nyu shoji on ji o ke

Hon shi don ran ryo ten shi
Jo ko ran sho bo satsu rai
San zo ru shi ju j o kyo
Bon jo sen kyo ki raku ho

Ten jin bo sa ron chu ge
Ho do in ga ken sei gan
O gen ne ko yu ta riki
Sho jo shi in yui shin jin

Waku zen bon bu shin jinpo
Sho chi sho ji soku ne han
Hisshu mu ryo ko myo do
Sho u shu jo kai fu ke

Do shaku kessho do nan sho
Yui myo jo do ka tsu nyu
Man zen ji riki hen gon shu
En man doku go kan sen sho

San pu san shin ke on gon
Zo matsu ho metsu do hi in
Issho zo aku chi gu ze
Shi an yo gai sho myo ka

Zen do doku myo bussho i
Ko ai j'o san yo gyaku aku
Ko myo myo go ken in nen
Kai nyu hon gan dai chi kai

Gyo ja sho ju kon go shin
Kyo ki ichi nen so
O go Yo i dai to gyaku san nin
Soku sho hōshō shijo raku

Gen shin ko kai ichi dai kyo
Hen ki an nyo kan issai
Sen zo shu shin han sen jin
Ho ke ni do sho ben ryu

Goku jyū aku nin yui sho butsu
Ga yaku zai hi sesshu chu
Bon no sho gen sui fu ken
Dai hi mu ken jo sho ga

Hon shi gen ku myo bukkyo
Ren min zen maku bon bu nin
Shinshu kyo sho ko hen shu
Senjaku hon gan gu aku se

Gen rai sho ji rin den ge
Ket chi gi jo i sho shi
Soku nyu j aku j o mu i raku
Hitchi shin jin i no nyu

Gu kyo dai ji shu shi to
Jo sai mu hen goku joku aku
Do zoku ji shu gu do shin
Yui ka shin shi ko so setsu

NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU

Aspiration Verse

Gan ni shi ku doku
Byodo se issai
Do hotsu bodai shin
Ojo anraku koku

Junirai (The Twelve Adorations) ...

This poem is attributed to the teacher Nargjuna in India and declares his commitment to Amida in 12 stanzas. Given here in the Roman script. Original is in Chinese (kambun) form, read with Sino-Japanese readings.

Kei shu ten nin sho ku gyo Amida
sen ryo zoku son Zai hi mi myo an
raku koku Mu ryo bushi shu i nyo

Kon jiki shin jo nyo sen no Sha ma
ta gyo nyo zo bu Ryo moku jo
nyaku sho ren ge Ko ga cho rai mi
da son.

Men zen en jo nyo man gatsu I ko
yu nyo sen nichu gatsu Sho nyo ten
ku ku shi ra Ko ga cho rai mi da
son.

Kwan non cho dai kwan chu ju Shu
ju myo so ho sho gon No buku ge
do ma kyo man Ko ga cho rai mi da
son.

Mubi mu ku ko sho jo shu toku keu
ketsu nyo ko ku sho sa ri yaku toku
ji zai ko ga cho rai mi da son

Jippo myo mon bo sasshu Mu ryo
sho ma jo san dan I sho shu jo gan
riki ju Ko ga cho rai mi da son,

Kon tai ho ken chi sho ke Zen gon
sho jo myo dai za O hi za jo nyo
sen no Ko ga cho rai mi da son.

Jippo sho rai sho busshi Ken gen
jin zu shi an raku Sen go son gen jo
ku gyo Ko ga cho rai mi da son.

Sho u mu jo mu ga to Yaku nyo sui
gatsu den yo ro I shu sep po mu
myo ji Ko ga cho rai mi da son

Hi son bussetsu mu aku myo Yaku
mu nyo nin aku do fu Shu nin shi
shin kyo hi son Ko ga cho rai mi da
son.

Hi son mu ryo ho ben kyo Mu u sho
shu aku chi shiki O jo fu tai shi bo
dai Ko ga cho rai mi da son.

Ga setsu hi son ku doku ji Shu zen
mu hen nyo kai sui Sho gyaku zen
gon sho jo sha E se shu jo sho hi
koku.

English translation of JUNIRAI – from the "Shinshu Seitan, Jodo Shin Buddhist Teaching," BCA, 1978;
SOURCE: Shin Buddhist Service Book, BCA 1994, San Francisco.

Before Amida Buddha whom Deva
and men worship, I humble myself
in deepest reverence. In his won-
drous land of Bliss, Surrounded is
he by countless Bodhisattvas.

His golden form shines forth pure,
like the King of Mount Sumeru. His
practice of Truth is steadfast, like
an elephant's pace, His eyes radi-
ate, like pure blue lotus blossoms.
Thus I prostrate myself before
Amida Buddha.

His countenance is perfectly pure
and round, like the full moon; His
majestic light shines like a thou-
sand suns and moons; His voice is
like a heavenly drum, yet like a
heavenly bird. Thus I prostrate
myself before Amida Buddha.

Avalokitesvara wears upon his
crown, The image of Amida
adorned with many precious
jewels. He subdues the arrogance
of demons and heretics. Thus I
prostrate myself before Amida
Buddha.

Incomparable, vast, and pure his
Virtues are, Clearly extending like
vast open space, His acts freely
benefiting all. Thus I prostrate
myself before Amida Buddha.

Bodhisattvas from the ten quarters
And countless maras always vener-
ate him. He dwells with Vow-
power for the sake of all beings.
Thus I prostrate myself before
Amida Buddha.

In the golden treasure pond where
the lotus flowers bloom, Estab-
lished with goodness is a wondrous
throne; Where reigns the lord, like
the King of Mount. Thus I prostrate
myself before Amida Buddha.

From the ten quarters Bodhisatt-
vas come, Revealing wondrous
powers, they attain blissful state;
Honoring his face, they offer
eternal homage. Thus I prostrate
myself before Amida Buddha.

All things are transient and without
self Like the moon on water, light-

ning, shadow or dew. "The Dharma
cannot be expressed by words,"
the Buddha proclaimed Thus I pro-
strate myself before Amida Buddha.

No words of evil are in his land; No
fear of evil doers, nor evil paths;
With sincere heart all beings
worship him. Thus I prostrate
myself before Amida Buddha.

His land of infinite expediences Is
without degenerate things or
wicked beings; Upon rebirth, non-
retrogressive Bodhi does one
attain Thus I prostrate myself
before Amida Buddha.

Thus have I praised the virtues of
Amida, Boundless are they like the
water of the sea. Upon receiving
these pure and good qualities, May
all beings be reborn into his land.

Sanbutsuge (Praises of the Buddha) ...

From the Larger Pure Land Sutra, spoken by the Bodhisattva Dharmakara in his devotion to the Buddha. Given here in the Roman script. Original is in Chinese (kambun) form, read with Sino-Japanese readings.

Ko gen gi gi I jin mu goku Nyo ze en myo Mu yo to sha	Gu jin jin no Ku go gai tai Mu myo yoku nu Se son yo mu	Go sei toku butsu Fu gyo shi gan Issai ku ku I sa dai an	Nyo ze sho jin I jin nan ryo Ryo ga sa butsu Koku do dai ichi	Jippo se son Chi e mu ge Jo ryo shi son Chi ga shin gyo
Nichi gatsu ma ni Shu ko en yo Kai shitsu on pei Yu nyaku ju moku	Nin o shi shi Jin toku mu ryo Ku kun ko dai Chi e jin myo	Ke shi u butsu Hyaku sen oku man Mu ryo dai sho Shu nyo go j a	Go shu ki myo Do jo chozetsu Koku nyo naion Ni mu to so	Ke ryo shin shi Sho ku doku chu Ga gyo sho jin Nin ju fu ke
Nyo rai yo gefi Cho se mu rin Sho gaku dai on Ko ru jippo	Ko myo i so Shin do dai sen Gan ga sa butsu Zai sho ho o	Ku yo issai Shi to sho butsu Fu nyo gu do Ken sho fu gyaku	Ga to aimin Do datsu issai Jippo rai sho Shin etsu sho jo	NA MAN DA BU NA MAN DA BU NA MAN DA BU NA MAN DA BU
Kai mon sho jin San mai chie I toku mu ryo Shu sho ke u	Ka do shoji Mi fu ge datsu Fu se jo i Kai nin sho jin	Hi nyo go ja Sho butsu se kai Bu fu ka ge Mu shu setsu do	I to ga koku Ke raku an on Ko butsu shin myo Ze ga shin sho	NA MAN DA BU NA MAN DA BU Gan ni shi ku doku Byodo se issai
Jin tai zen en Sho butsu ho kai	Nyo ze san mai Chi e ijo	Ko myo shissho Hen shi sho koku	Hotsu gan o hi Riki sho sho yoku	Do hotsu bodai Ojo anraku koku

The English translation of SANBUTSUGE – from the BCA "Dharma School Service Book," 1981, & "Tan Butsu Ge," by Gyomay M. Kubose, 1976. SOURCE: Shin Buddhist Service Book, BCA, 1994, San Francisco.

The light of your face is unsurpassed in majesty, your awesome greatness is beyond limit, a brightly shining flame with no equal.

Next to your brilliance, even the brightness of sun, moon, and Mani jewel seem covered in black ink.

Tathagata's transcendent appearance has no comparison in all the world. The whole universe vibrates with the great sound of your enlightenment.

Your rare and superior virtues of wisdom, understanding, deep meditation, and strength of endeavor are awesome, beyond comparison.

Your meditation to the innermost depths of all the Buddha Dharma oceans is without limit, bringing full understanding.

Ignorance, greed and anger do not reside in the World-Honored One, the Man of Lion. Your noble virtues are immeasurable.

Your meritorious service is vast and great, the depths of your wisdom

profound. Your majestic appearance of light illumines the entire universe.

When I (Dharmakara Bodhisattva) become a Buddha equal to the Dharma King, I vow to transcend life and death and free all beings.

Among the virtues of Dana, readiness, discipline, patience, and endeavor, the highest shall be deep meditation and wisdom.

I will become a Buddha and completely fulfill my vow, I will bring great peace to all who are in doubt or fear.

Even though there are a myriad Buddhas and sages as numerous as the sands of the Ganges, and I were to offer homage to them all, it is still better for me to be faithful and strong, in seeking the true Path, never retreating.

The Buddha worlds, also innumerable as the Ganges sands, will be completely illuminated by my shining light. The strength of my

effort in this endeavor is beyond measure.

When I become a Buddha, my Land will be the finest. All the beings there will be exquisitely beautiful.

My country will be like Nirvana, a place of practice, transcendent beyond words, without equal. In my compassion I will enlighten all.

Beings will come from the ten directions to be born in my country. They will be pure, their minds filled with gladness. Those in my pleasant country will be peaceful and at ease.

Please, dear teacher, accept this proof of my sincerity. Here I establish my vow. Through strength and endeavor I shall fulfill this desire.

The wisdom of all the Buddhas of the ten directions is unimpeded. May they always know my intent.

Even though my body may undergo many sufferings and much pain, I shall never cease my efforts. Whatever I must bear, I shall have no regrets.

Juseige (Three Sacred Vows) ...

Expressing the Bodhisattva's determination to work for the deliverance of all beings. Given here in the Roman script. Original is in Chinese (kambun) form, read with Sino-Japanese readings.

Ga gon cho se gan	Jin riki en dai ko	Ku yo issai butsu	NA MAN DA BU
Hisshi mu jo do	Fu sho mu sai do	Gu soku shu toku hon	NA MAN DA BU
Shi gan fu man zoku	Sho jo san ku myo	Gan e shitsu jo man	NA MAN DA BU
Sei fu jo sho gaku	Ko sai shu yaku nan	Toku i san gai o	NA MAN DA BU
Ga o mu ryo ko	Kai hi chi e gen	Nyo butsu mu ge chi	NA MAN DA BU
Fu i dai se shu	Messhi kon mo an	Tsu datsu mi fu sho	NA MAN DA BU
Fu sai sho bin gu	Hei soku sho aku do	Gan ga ku e riki	Aspiration Verse
Sei fu jo sho gaku	Tsu datsu zen shu mon	To shi sai sho son	Gan ni shi ku doku
Ga shi j o butsu do	Ko so jo man zoku	Shi gan nyakkoku ka	Byodo se issai
Myo sho cho jippo	I yo ro jippo	Dai sen o kan do	Do hotsu bodai shin
Ku kyo mi sho mon	Nichi gatsu shu ju ki	Ko ku sho tennin	Ojo anraku koku
Sei fu jo sho gaku	Ten ko on pu gen	To u chin myo ke	
Ri yoku jin sho nen	I shu kai ho zo		
Jo e shu bon gyo	Ko se ku doku ho		
Shi gu mu jo do	Jo o dai shu chu		
I sho tennin shi	Seppo shi shi ku		

English translation of the JUSEIGE – from the "Shinshu Seitan, Jodo Shin Buddhist Teaching," BCA, 1978. SOURCE: Shin Buddhist Service Book BCA, 1994, San Francisco.

I establish the Vows unexcelled,
And reach the Highest Path, Bodhi,
Were these Vows unfulfilled,
I would never attain Enlightenment.

I will be the great provider,
Throughout innumerable kalpas,
Should I fail to save all in need,
I would never attain Enlightenment.

Upon my attaining Enlightenment,
If my Name were not heard anywhere,
In the ten quarters of the universe,
I would never attain Enlightenment.

Practicing the Holy Way - selflessness,
Depth in right reflection and pure wisdom,
Aspiring toward the highest path,
I will be the teacher of devas and men.

My wondrous power by its great light,
Brightens the countless lands throughout,
Removes the darkness of the three defilements,
And delivers all from suffering and pain.

Opening the eyes of Wisdom,
I will end this darkness of ignorance.
Blocking all the paths of evil,
I will open the gate to Attainment.

Having attained Buddhahood untainted,
My august air shall illumine the ten quarters.
The sun and the moon being outshone,
The celestial lights shall hide in shame.

I will open the Dharma-storehouse
And bestow upon all the treasure of my virtues.
Constantly going among the masses,
I will preach the Dharma with a lion's roar.

Paying homage to all the Buddhas
I will be endowed with all virtues.
Vows and Wisdom completely realized,
I will be master of the three worlds.

As Buddha's wisdom unimpeded
Has no place its light cannot reach,
So my power of Merit and Wisdom
Shall be equal to the Honored One's.

If my vows be certainly fulfilled,
May this whole universe quake.
And may the host of devas
Rain wondrous blossoms from the sky.

The Dhammapada, selected stanzas ...

These are stanzas from "The Dhammapada," an ancient Buddhist text attributed to Gautama Buddha that serves as a spiritual resource for all Buddhists.

I.

LEADER: *With our minds, we make the world. Speak or act with meanness and unhappiness will follow you as surely as a cart follows the ox that pulls it.*

"He insulted me, he beat me; he threw me down and robbed me." Dwell on such thoughts, and your hatred will never cease.

Everyone - "He insulted me, he beat me; he threw me down and robbed me." Put away such thoughts and hatred will never arise.

LEADER: *For in this world, hate never yet has dispelled hate. Only love dispels hate. This law is ancient and will last forever.*

(Chapter 1)

II.

LEADER: *Those who mistake false for true and true for false miss the truth of life and fill themselves with harmful passions.*

Everyone - Those who see false as false and true as true see their true nature and follow right desires.

LEADER: *How easily the wind topples a tree with shallow roots. Seek happiness only in pleasures, eating and sleeping too much and you too will be uprooted.*

Everyone - As the wind cannot overturn a mountain, so will the man stay upright who controls his passions well and earnestly follows the noble path of the Dharma.

LEADER: *An unreflecting mind is a poor roof. Passion, like the rain, floods the house. But if the roof is strong, there is shelter. Give up ignorance and find the noble life.*

(Chapter 1)

III.

LEADER: *Like water on a lotus leaf or a mustard seed on the point of a needle, the awakened ones do not cling to pleasures. Want nothing until you need nothing. Only then can you freely use things.*

Everyone - Do not look for bad company or live with those who do not care. Find friends who love the truth and follow the noble life.

LEADER: *Pleasures do not bring lasting contentment. The rain could turn into gold, and still you would be thirsty for more. He is a wise man who understands his passions. He is a Buddha who has mastered them.*

Everyone - Live in joy and in kindness even among those who hate. Live in joy and in health even among the sick.

LEADER: *Live in joy and in peace even among the troubled. Live in joy and in freedom as the shining ones.*

(Chapters VI, XIV, XV)

IV.

LEADER: *Do not make light of your faults saying, "They don't bother me." Just as a jug fills drop by drop, a fool becomes filled with his folly.*

Everyone - Do not belittle good actions saying, "I can do nothing." Just as a jug fills drop by drop, a wise man purifies himself.

LEADER: *A fool is happy until his mischief turns against him. A good man may suffer until his goodness flowers.*

Everyone - Those who are ever mindful who study regularly and strive after nirvana will become pure in the end.

LEADER: *All things that are valuable must be worked at. An un-repaired house soon falls into ruin. So, the sacred scriptures must be used or their meaning is lost.*

(Chapters IX, XVII, XVIII)

V.

LEADER: *All beings tremble before violence. All love life, all fear death. If you see yourself in others then whom can you injure?*

Everyone - Others seek happiness like yourself. Harsh words bring harsh words in return and injury touches you both. Make yourself still like a broken bell.

LEADER: *Why be proud of this frail body? Even the splendid chariots of kings have worn away. So also the body comes to old age, sickness and death. Awaken to the wisdom which death cannot hurt.*

The Dhammapada, selected stanzas ...

(continued)

Everyone - The ignorant man is like an ox. He grows in size but not in wisdom. Sad is the man who in his youth wasted his time and learned nothing.

LEADER: *Therefore, master yourself according to the Dhamma. As the moon slips from behind a cloud, so the master comes out from behind his ignorance and shines for all the world to see.*

(Chapters X, XI, XIII)

VI.

LEADER: *Understand that the body is merely the foam of a wave, the shadow of a shadow. It is like a fragile jar, ready to be broken. Know this and make a castle of your mind.*

Everyone - How can a troubled mind understand the way to nirvana? If a person does not understand the true law of Dharma, and thereby calm his mind, he will never have perfect wisdom.

LEADER: *Your worst enemy cannot harm you as much as your own mind, unguarded. But once mastered, no one can help you as much, not even your father or mother.*

Everyone - Through mindfulness, the wise man overcomes carelessness and drives away desire. Mindful among the mindless, awake while others sleep, he advances in the Dhamma like a swift horse leaving the others behind.

LEADER: *Just as the beautiful and fragrant lotus flower grow out of the mud and litter by the highway, in the same way, earnestly follow the Buddha's teaching and from among the blind the light of your wisdom will shine out purely.*

(Chapters 11, III)

VII.

LEADER: *Hard is it to be born into human life and hard is the human life we are born into. Hard is it to hear the true Dhamma and hard is the rise to enlightenment.*

Everyone - The fool who makes fun of the noble teachings carries the seeds of his own misery. The self is indeed difficult to control. First establish yourself on the path and then teach others.

LEADER: *He who has taken refuge in Buddha, Dharma and Sangha sees with right knowledge the Four Noble Truths: Suffering, the cause of suffering, the end of suffering and the Eightfold Noble Path which leads to the end of suffering.*

Everyone - No matter how young, those who follow the path of enlightenment shine bright over the world like the full moon in a clear sky.

LEADER: *Follow then the shining ones, the wise, the awakened, the loving, for they know how to work and be patient. Follow them as the moon follows the path of the stars.*

(Chapters XIV, XV, XXVI)

VIII.

LEADER: *Do not be reckless and look just for the pleasures of life. Free yourself from attachment to pleasure and pain. For in craving pleasure or in nursing pain there is only sorrow.*

Everyone - Be ever mindful. For if you cannot concentrate and steady your mind, how will you ever listen? What will you ever learn?

LEADER: *Reject the baits of the world. Let fall selfishness and hatred. Be quiet in body and mind. And awaken to the highest joy.*

Everyone - If you meet a wise man who can show you your mistakes, follow his advice just as you would seek a treasure.

LEADER: *Let him advise and teach you and keep you from foolish ways. Evil men may hate him but good men love him.*

(Chapters VI, XVI, XXIV, XXV)

IX.

LEADER: *The awakened look deeply into things and see them as they are. By so doing, they become free and noble. Fear and confusion have no hold on them.*

Everyone - Such a noble one does not hurt others by body, speech or mind. When others treat him badly, he endures it patiently.

LEADER: *He moves with love among the unloving and with peace among the angry. Yet, he is never proud and does not talk down to others.*

Everyone - The awakened are rare and hard to find. How happy the house where such a person awakens. Blessed is his birth and his teaching, and blessed is the understanding of those who follow it.

LEADER: *To avoid evil, to do good, and to purify your mind, this is the teaching of the Buddha.*

(Chapters XIV, XXVI)

The Dhammapada, selected stanzas ...

(continued)

X.

LEADER: *If a traveler on the Buddha's path can find no friend to go along with him, let him travel alone. There is no good friendship with a fool.*

Everyone - The fool is his own worst enemy. For a while, his deeds may seem sweet as honey. But eventually, his deeds bear bitter fruit and then the fool suffers bitterly.

LEADER: *Fresh milk takes time to sour. So a fool's deeds take time to catch up with him. Like the embers of a fire, they smolder within him waiting to ignite.*

Everyone - The fool is tormented thinking, "These children are mine," "This wealth is mine." He himself does not belong to himself. How can sons or wealth be his?

LEADER: *The fool who knows he is a fool is that much wiser. The fool who thinks he is wise is a fool indeed.*

(Chapter V)